THE Souldiers Commission, CHARGE, & REVVARD,

Both of the

DECEITFULL and NEGLIGENT,

And the

FAITHFULL & DILIGENT

in the LORDS Work.

Opened in

A SERMON

Preached in

Christ-Church Dublin, *May* 14. 1642.

Before the State and Chief of the ARMY,

upon occasion of the Interring of

Sir *CHARLES COOTE* Knight,

and one of the Honourable Privy Council

in IRELAND.

By *Faithfull Teate* D. D. then Lecturer there, now Preacher of the Gospel in *East-Greenwich* in KENT.

Cyprian. Epist. 2. l. 2.

Homicidium cum admittunt singuli crimen est, virtus vocatur cum publicè geritur.

1 Pet. 4. 17. *The time is come, that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?*

2 Tim. 2. 5. *If a man strive for masteries, yet is he not crowned, except he strive lawfully.*

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TO THE
RIGHT HONOURABLE
Sir *CHARLES COOTE*
Lord Preſident of the Province of *Connaght* in IRELAND.

SIR,

THis ſmall Treatiſe properly belongeth to Your Honour, who are Son and Heir (tam corporis, quam heroicæ virtutis) to this eminent and Honourable Perſon, whoſe deceaſe gave occaſion to the preaching of this Sermon at as great and ſolemn a Meeting, as I have ſeen in Ireland. It was at the firſt intended for the Preſſe, as well as the Pulpit, but till this day hath lain dormant, not in obſervance of the learned * Poets advice, who counſelleth that a Poem ſhould be kept in under nine years private correction, before it be admitted to publick view; but here was ſomething ſpoken againſt the ceſſation, which was then ſo vigorouſly proſecuted, that it might not be further contradicted, whereof I have written more in another † Treatiſe formerly publiſhed.

* Hor. *Arte Poeticâ. Nonum prematur in annum, ſiquid olim ſcripſerus.*

† In the Epiſtle Dedicatory of my *True Iſraelite.*

And indeed had not Your Honour revived it, by giving an invitation to the publication of it now at laſt, it had never appeared in this dreſſe; but being called, it readily obeyed, upon theſe following accounts.

Firſt, That the righteouſneſſe and truth of the Lord might be manifeſted

nifested to the world, in accomplishing the predictions here ensuing, both against our open enemies, as also against such as secretly opposed, and subtilly retarded this work of God, which they then pretended to mannage and maintain; who, of all others, have been reputed among wise men in all ages, the worst enemies: For 1. *Their sin is double,* hypocrisie *being joined unto their* hatred, *and herein they are egregious fools, as* Solomon *termeth them, Prov.*10.18. He that hideth hatred with lying lips, is a fool. 2. *Of all others they do the most mischief, having more opportunities then enemies without, and being for a time least suspected, as* Boetius *rightly observeth.* 3. *But in the end, God hath threatned to* discover *them, Prov.*26.26. Whose hatred is covered by deceit, his wickednesse shall be shewed before the whole Congregation; *and then shall they be punished answerably to their demerits, as* Judas *was, who perfidiously betraied his Master with a kisse. This have many in our daies experimented, and we have seen the issue: as wave followeth wave, so one curse hath pursued them after another.*

* Boet. l. 3. de consol. Nulla pestis est efficacior ad nocendum, quàm familiaris inimicus.

Secondly, That the tender mercies and great kindnesse of our God towards us may be magnified, in fulfilling the desires of his servants, when we called upon him in our distresse. For though he deprived us of this great, magnanimous and successfull Commander, and divers others, upon whom, our eyes (it may be) were too much fixed; to teach us, not to trust in the arm of flesh, but in him, who alone doth all: yet hath he answered our prayers, in raising up continually in times of need, other valiant, vigilant, and victorious Leaders to carry on his own work to a blessed period, which seemed sometimes to cease, like the building of the Temple in Ezra's *daies. Time was when these Moabites* insultingly *cried out unto us,* Where is your English God? *But now may we triumphantly answer, You may see, if you shut not your eyes wilfully against the light, that* our God *is in the* heavens, *and hath done whatsoever he pleased in the* earth. *Now may we truly say, by our own experience, Happy is he that hath the God of* Jacob *for* his help, whose hope is in the Lord his God, which made heaven and earth, and keepeth truth for ever, which executeth judgement for the oppressed; but the way of the wicked he turneth upside down. *And now may we demand of you,* Shall not the righteous God avenge his elect, which cry unto him night and day? Surely he will avenge them speedily, *though* he seem to forbear long. *What say you? we have found it so, Can you deny it?*

Ezra 4.13.

Thirdly,

Thirdly, That the outgoings of our God in the dawning of our deliverances may not be forgotten in the midst of our daily Trophies for victories since acquired; but the whole series of his wonderfull preservations of a small remnant of us, may be thankefully recorded by us, *and* our children after us; *for this doth the Lord expect from us, as may appear by his strait charge given to the children of* Israel, *when he had brought them into the* land of Canaan, *not to forget, how he had wrought for them in the* land of Egypt, *Deut.*6.10,11.

Lastly, That hereby (as much as lieth in a paper Monument) the blessed memory of this renowned Patriot, after his death, may be preserved, *who, under God, was instrumental to* preserve *many lives, by the hazard and losse of his own.* A good Name (*saith* Solomon) is rather to be chosen then great riches; *for this followeth a worthy person, when riches forsake him. And this is one of the rewards which God hath promised to conferre upon his faithfull servants, Psal.*112.6. The righteous shall be had in everlasting remembrance. *Besides this, it affordeth lasting comfort to surviving friends, and is profitable to others, who thereby are taught to imitate their good examples, whose Praises are celebrated long after their Funerals are finished; whereupon holy* * Augustin *said,* As a good life is necessary for our selves, so our good name is necessary for others.

Prov.22.1. *Ovid.* l.2. *Fastorum. Memorem famam qui bene gessit, habet.*

* *De bono viduitatis. Nobis necessaria est vita nostra, aliis fama nostra.*

These (Right Honourable) be the reasons of this late publication of these ensuing lines; Now humbly desiring Your favourable acceptance of my endeavours therein, I commit Your Honour to the protection *and* direction *of him who is stiled* a Man of War, *and* the God of Peace, *in whom, I remain*

Your Honours humble servant at command.

From my Study in
East-Greenwich.
1657.

FAITHFULL TEATE.

TO-

TO THE IMPARTIALL READER.

Courteous Reader,

BE pleaſed not to conclude raſhly that this ſubject, *The Souldiers Commiſſion, Charge, and Reward* is therefore like an *Almanack* out of date: becauſe wars in *Ireland* are (bleſſed be God) for the preſent at an end: but well weigh with me theſe following Conſiderations

1. Theſe truths are all grounded upon, and extracted from the holy Scriptures, which are always profitable for very good ends and uſes, as the Apoſtle declareth *Rom.* 15. 4. 1 *Tim.* 3. 16.

2. They were preached when they were moſt ſeaſonable; although they paſſed not the Preſſe till now, even in the height of war there, when (I ſuppoſe) few or none of our *Engliſh* Divines had handled this Theame; by reaſon of our long continued Peace formerly in theſe Nations.

3. It is wiſdome to keep in ſtore by you a Soveraign Receipt; though there be no preſent need of it, that it may be in readineſſe, when need ſhall require.

4. As long as we have wars elſe-where by Sea and land, directions are neceſſary for all ſuch as are or ſhall be employed therein, how to demeane themſelves in this work of the Lord aright.

5. Such as have been actors in theſe precedent wars now paſt, have yet need to look back, and compare all their proceedings from the firſt to the laſt, with the rules which God hath preſcribed them to walk by; that they may have comfort in their weldoings, or repent of their failings.

6. Although the *Souldiers Commiſſion* and *Charge* were terminated; yet the Reward of ſuch as have been faithfull and diligent in this ſervice of the Lord, obſerving his will, and aiming at his glory, ſhall never have end. To God alone through Jeſus Chriſt be all Glory world without end. *Amen.*

A Sermon preached at the Funeral of Sir Charles Coote *senior*, who Deceased the 7th of *May*, 1642.

Jerem. 48. 10.

Curſed be he that doth the work of the Lord deceitfully, and curſed be he that keepeth back his ſword from blood.

IN this Chapter is compriſed *Moabs* doom, which is the deſtruction of that Nation, *v.* 8. the ſpoiler ſhall come upon every City (ſaith the Lord) *no City ſhall eſcape*, but *they ſhall all* be deſolate, without any inhabitant; *v.*8,9. for this end the Prophet enumerateth the ſins wherewith the righteous Lord was incenſed to paſs this ſentence upon them, and theſe were carnal confidence, in their riches, *v.*7. and in their numbers, might and ſtrength for war, *v.*14. their idolatry, *v.*13. contempt of God, *v.*26. and deriſion of his people, *v.*27. arrogancy, pride and haughtineſs of heart, *v.*29.

This verſe containeth the *Chaldeans* charge, who were to be the executiõners of that judgement on the *Moabites*, to do their work throughly, without ſparing one or other; *Curſed be he* (ſaith the Lord) *that doth the work of the Lord deceitfully*, or *negligemly*, as it is in the margin; for the Hebrew word רמיה ſignifieth both: And that all may know what is here meant by the work of the Lord, he expoundeth himſelf in the next words, *Curſed is he that keepeth back his ſword from blood*; that is, from the ſlaughter of the *Moabites*. Hence we clearly gather,

That the right waging of a lawfull war, is a work that God will own. Doctrine.

This truth is further ratified by thoſe titles wherewith the Lord ſtileth himſelf elſwhere, *Jer.*10.16. *The Lord of hoſts is his name*; and *Exod.*15.3. the Lord is called *a Man of war*; as alſo the

the battels that *David* fought, are termed *the Lords battels*, 1 Sam. 18.17. and he is said to go forth against the Churches enemies in the Name of the Lord of hosts, *the God of the Armies of Israel*, 1 *Sam.*17.45. This might suffice for proof, but because this truth hath been of old, and is at this day by some much controverted, I shall briefly annex some other grounds for it.

Vide Amef. *de conscien.* l.5. c. 33. sect.4.

Argument 1. God cannot but allow of that which is done *by vertue of his own command*, provided always that it be performed in a right manner. Now God hath commanded, that *whoso sheddeth mans blood, by man shall his blood be shed; for in the Image of God made he man*, Gen. 9.6. Thus he commanded *Gideon* to go against the *Midianites* to smite them, and promised to go with him, *Judg.*6.14,16. saying to him, *Go in this thy might, and save Israel from them, have not I sent thee?* and again, *Prov.*20.18. *With good advice* (saith the Lord by the mouth of *Solomon*) *make war.*

2. As he giveth a Commission, so he giveth his *Spirit* to some *for strength to turn the battel from the gate*, Isa.28.6. as well as for judgement to him that sitteth in judgement; where he sheweth that a souldier is as necessary in time of war, as a Judge in time of peace.

3. He furnisheth those whom he calleth forth for his service, not only with strength, but likewise with *singular dexterity and skill*: he teacheth their *hands to war, and their fingers to fight*, as he did *Davids*, for which he blesseth the Lord, who fitted him for the work, and then employed and blessed him in it, *Psal.*144.1.

4. We finde him *highly commending* those who have behaved themselves excellently in this His work, in 1 *Chron.*11.11–26, *&c.* where we have a catalogue of *Davids* Worthies reckoned up, according to their several ranks and degrees of prowess, and they are called more Honourable then others, who were more valiant, and slew more then others, *v.* 20,21,23.

5. We finde him also *distributing* large and ample *rewards* to men eminently serviceable in this kind; for *he made David a sure house*, because he fought the battels of the Lord, 1 *Sam.*25. 28. Loe here, *Davids* house was surely founded in the blood of the enemies of the Lord.

6. *He disposeth* (as he pleaseth) *of the events of warre*, and the Saints have ever ascribed their victories unto him alone, 1 *Chron.* 29.11. and have accounted them exceeding great mercies, and blessed him for the same, which they would not have done, but would

would rather have confeſſed themſelves to have been guilty of hainous ſins, as of cruelty and murther in obtaining them, if ſo be warfar in it ſelf had been unlawfull. *Our fathers* (ſaith the Church) *got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them, but* thy right hand *(O Lord) and thine arm, and the light of thy countenance, becauſe thou hadſt a favour to them. Through thee will we puſh down our enemies; through thy Name will we tread them under that riſe up againſt us*, Pſal.44. 3, & 5.

7. Laſtly, The Lord hath *ſharply taxed* ſuch as have been called to this work, and have refuſed to come, either through diviſions, or imployments of their own, either about husbandry or Merchandize, as you may ſee in *Judg.* 5. 14,16,17. where we have thoſe tribes recorded to their everlaſting honour, that came readily to *Barak* againſt *Amalek*; as *Ephraim*, *Zebulun*, the Princes of *Iſſachar*, and *Naphtali*: and on the other ſide, thoſe are for ever branded with ignominy that withdrew themſelves. *For the diviſions of Reuben* (ſaith he) *were great thoughts of heart*, who abode among the *ſheepfolds*. *Gilead abode beyond Jordan*, and *Dan remained in ſhips*. *Aſher continued on the ſea ſhore*, in his crooks, when they ſhould have been all as one man in the Army, in the field againſt the enemy. And here in my Text he curſeth them bitterly who came to the work, but performed it ἀμελῶς, as the Septuagint render it, *negligently*, or *careleſly*.

To theſe ſeven grounds others might be added, but it may ſufficiently appear by theſe, that it is not only lawfull ſometimes to go to war; but very ſinfull in ſome caſes not to do it, and they that do it, may bring a curſe upon themſelves, not for doing it, but for doing it remiſly, and not with their beſt skill and utmoſt vigor.

Is it ſo then, that God oft gives Commiſſion to men, and ſends them to the wars, and promiſeth to go with them; and for that end he furniſheth them with ſtrength and skill, and condemneth thoſe that refuſe to go; or that going, do his work deceitfully: but highly commendeth all ſuch as behave themſelves diligently and valiantly, and rewards them with victory, renown, and many other bleſſings? *This ſerves*, in the firſt place, *to confute all thoſe that hold all war under the Goſpel utterly unlawfull*: and thus of old did the *Photinians*, whoſe opinion is alſo revived by ſome in our daies. I ſhall inſtance only in one of our ſouldiers, who *Uſe* 1.

in his sicknesse was much troubled for killing (as he said) one of the Rebels in battel, all his sins were not so grievous to his conscience, as that fact (as he complained to the by-standers) his reason was, because Christ said unto *Peter*, *Put up thy sword into the sheath; he that taketh the sword, shall perish by the sword.* But you will say, perhaps this might be some temptation, whereby Satan endeavoured to perplex a dying man: I shall therefore shew you, * how that the judgements of sundry ancient and learned Fathers have been leavened with this error, who have endeavoured to hold it forth to others as an orthodox truth. *Tertullian* demandeth thus, *Licebit in gladio versari*, &c. Can it be lawfull to use the sword, since the Lord pronounceth that he shall perish by the sword, that taketh it? *anne prælio operabitur filius pacis, cui nec litigare conveniet?* How can he fight, who is not allowed to contend?

* *Vide* Gerhard. *loc. Theologic.*

Tertul. *de coronâ militis.*

In like manner *Lactantius* affirmeth, that in the sixt Commandment, *Thou shalt not kill*, there ought to be no exception made, *Quin occidere hominem sit semper nefas*; but that it is unlawfull in any case whatsoever to kill a man.

l. 6. *Divin. Institut.* c. 20.

I shall adde to these *Origen*, who pleadeth that Christ hath taken away all warres in the new Testament, and he supposeth that the Apostles would never have delivered the books of the Jewish Histories to the Disciples of Christ, who came to bring peace, to be read in Churches, *Nisi bella ista carnalia figuram spiritualium bellorum gererent*, unlesse those carnal wars bore the figure of spiritual wars.

l. 2. *contra Celsum, Hom.* 15. *in Jos.*

All which well considered, it is very requisite that all men, especially souldiers, should be well informed in this point: for without knowledge the heart is not good; and without faith it is impossible to please God; to the unbeleeving all things are unclean, even their mindes and consciences are defiled. And for your establishing in this truth, first weigh well the former grounds, and then you shall confesse that 'tis a work very acceptable to God, to fight against the enemies of Gods Church, and by how much the more difficult and dangerous it is, by so much the more meritorious is it, not in respect of God (as *Aquinas* holdeth) but in respect of them for whose sake it is undertaken. How do *Deborah* and *Barak* extoll *Zebulun* and *Naphtali* in their song, for jeoparding their lives unto death *in the high places of the field?*

Aquin. 2. 2 *æ* q. 40. *artic.* 2.

And

And in the next place, mark well the invalidity of such Objections as are raised against this doctrine: The first is in *Mat.* 5.39. *I say unto you*, saith our Saviour, *Resist not evil.* *Object.* 1.

Answ. Here is forbidden self-revenge, but not just self-defence, which the very law of nature teacheth every living creature; as the heathen Orator shews, *Ut se, vitam, corpusq; tueatur:* and Christ in the Gospel, *Luke* 12. 39. proclaims to all Christians, what he would have them to do in case of unjust assault, with a *Noverint universi*; *This know* (saith he) *that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.* Yet I have known some, whose consciences for the want of the knowledge of Christs minde herein, have suffered thieves to break into their houses once and again, to wound themselves, and to take away their goods, without resistance, when they might have hindred them, if they had pleased; who alledged for their so doing that prohibition, *Resist not evil.* But how forcible the law of nature is, the Apostle declareth, who e he argueth from it against a mans wearing long hair, 1 *Cor.* 11.14. * *Doth not even nature it self teach you, that if a man have long hair, it is a shame to him?* *Answ.* *Cic.* 1. l. *offic.* * Hieron. *in locum. à naturâ deciderunt, &c.*

Obj. 2. But Christ goes on in the forefaid place, saying, *Whosoever shall smite thee on thy right cheek, turn to him the other also.* How then can it be lawfull to go to war? *Object.* 2.

Answ. These words are not to be taken simply, as *Julian* the Apostate perverted them in a scornfull manner, but comparatively; as if our Lord had said, When an injury is offered, be ye so far from personal revenge, that ye be rather ready to take as much more wrong in word or deed, than to recompence evil for evil. For St. *Paul* being commanded to be smitten on the mouth by *Ananias* the High-priest, was so far from turning his cheek to the smiter, that he called *Ananias* a whited wall, and told him, that God should smite him for his injustice: Neither did he sing a *palinodia*, as if he had offended in so saying (as some would have it) when he replied to those that stood by, and demanded of him by way of objurgation, *Revilest thou Gods High-priest?* I wist not that he is the High-priest, for so it is in the Greek, ὅτι ἐστὶν ἀρχιερεύς, meaning thereby, as *Beza* proves out of *Josephus*, that he was no lawfull High-priest, but an Usurper. *Answ.* Act. 23. 2, 3. *v.* 4. *Joseph.* l. 20. c. 6, & 7.

Obj. 3. But the New Testament is so far from allowing of war as the Old Testament doth, that Christ flatly forbids it, *Matth.* *Object.* 3.

26.52. where he bids *Peter*, *Put up thy sword*, and renders this reason, *for all they that take the sword, shall perish by the sword.*

Ans. *Ans.* Though in this case our Saviour forbids *Peter* to make use of the sword, and in him all others, without a due calling thereto; yet * elsewhere this Prince of peace doth allow his Apostles, and in them all others upon just occasions to buy, and consequently to use the sword; as you may reade in the Gospel of *Luke* 22.36. *He that hath no sword, let him* (saith he) *sell his garment, and buy one:* Which cannot be understood of any spiritual sword, as some would fain pretend, being otherwise unable to evade this clear Text: For what spiritual sword can the price of a mans garment purchase? and what got *Simon Magus* but a curse, for offering the Apostles money for the gift of conferring the holy Ghost? in *Acts* 8.19,20. when *Peter* said unto him, *Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.*

* Aug. contra Faust. *Nulla ergo inconstantia præcipientis, sed ratione dispensantis temporum diversitate præcepta, vel consilia vel permissa mutantur.*

Another Gospel proof we have in *Rom.* 13.4. where the Magistrate is said not to *bear the sword in vain*, and therefore evil doers should be afraid; for *he is the minister of God, a revenger to execute wrath upon malefactors:* and for that end, if they become numerous, * he may and ought to levy and prosecute war against them, till they be subdued.

* Amesius. De consci. c. 33. Sect. 9.

Take a third, that so by the mouth of two or three witnesses, this truth may be so confirmed, that none that have understanding, may scruple at it any more. In *Revel.* 12.7,8. we have *war in heaven*, that is, the Church, *Michael and his Angels*, *Constantine* with his souldiers, fighting and prevailing against the Dragon, in the persecuting Emperors, *Maxentius*, *Maximinus*, and *Licinius*, his instruments. Again, *Revel.* 17.14. we finde the Lamb Christ Jesus, *making war* with, and overcoming the Beast; and the Saints on the Lambs side, are said to be *called, and chosen, and faithfull.* 3. Lastly, in *Rev.* 19.11,12,14. the Lord Christ, there termed, *the Word of God*, is brought in upon a white horse, having his vesture dipt in blood, to shew the exceeding great slaughter of his foes, both past and future, with his Armies following him, who are said to be *in heaven*, because the people of God have their conversation there; and these joyn in battel with Antichrist, *and the Kings of the earth and their Armies*, and vanquish them. Now what better service can the devil possibly devise to do his eldest son Antichrist, *alias* the Pope, then to perswade Christians

Christians that they ought not to fight, or at least not for Religion; since he full well knows that these are they that must give him his mortall blow.

Souldiers being thus informed of the lawfulnesse of a just war, must learn in the next place, that Gods work must be performed in a * right manner; or else suppose the work be Gods, yet the party shall be accursed that doth it *negligently* or *deceitfully*, as my Text affirms. Would you then be partakers of the benefit of *Solomons* prayer, in 2 *Chron.*6.34,35. it is not enough to be of the number of Gods people, nor to go out to war against Gods enemies, but you must also *go by the way which God shall send you*, and then you may be certain that he will hear from the heavens your prayer, and maintain your cause. Would you be crowned? then must you *strive lawfully*, 2 Tim.2.5. *Aquinas* extracteth out of divers parts of *Augustines* works, some Rules for direction in this way: But I shall acquaint you with what the great General of all Armies requireth of you, as you may readily find with me, if you consult with his holy Word.

Use 2.

* Dionys. Carthus. q. d. *Maledicetur exercitus Chaldæorum, si punitionem Moabitarum juxta Dei voluntatem non adimpleverit, nec tamen id faciendo benedicti fuerunt, quia non recta id intentione egerunt, sed animo cupido atq; crudeli.*

1. He that goeth to war, *must be sure that the cause which he undertaketh, is just*: For 1. Otherwise it cannot be the Lords work, who is *a God that takes no pleasure in wickednesse*, Psal.5.4. 2. How can they that take an evil cause in hand, pray to God with confidence for good successe, or expect a blessing upon their enterprizes, since they fight against God? *Acts* 5.39. 3. He that knows he is upon good ground, fights manfully, and embraceth even death undauntedly; whereas on the other side, consciousnesse of an evil cause, enasculates the spirits; and rendreth death extreamly dreadfull. *Prov.*28.1. *The wicked flee when none pursue, but the righteous are bold as a lion. Frangit & attollit vires in mili e causa.* 4. If the parties, who either raise or endeavour to maintain an unjust war, be therein slain, their blood shall be on their own heads; or if they kill others, they become murderers in the sight of God: Yea, let all Incendiaries, Ringleaders, and fomenters of unlawfull wars know that they are * guilty of all the slaughters, rapes, rapines, burnings, and outrages, which be committed *ab ovo ad malum*, in such combustions, and one day shall answer for them; and yet more, if ye will believe the Judge himself, upon such shall come all the righteous blood shed upon the earth, from the blood of righteous *Abel*, unto the last believers blood, whose death was procured or occasioned by them, *Mat.* 23.34,35.

Direct. 1.

Propert. l. 4. c. 6.

* J Lipsius. *Multæ hodiè sunt bellorum faces utinam vel aquis Stygiis restinguendæ. de Milit. Rom. l. 2. dial. 7.*

23.34,35. For which cauſe it is truly affirmed, that in ſpiritual *Babylon will be found the blood of Prophets, and of Saints, and of all that were ſlain upon the earth for righteouſneſſe ſake*, Revel.18.24. becauſe mode n perſecutors juſtifie all that their foreſathers, (as our Saviour calleth precedent murtherers of Saints and Prophets) have done, by the like facts.

Mat. 23. 31.

Direct. 2. 2. A ſouldier being a miniſter imployed by authority for the execution of juſtice upon malefactors, that cannot otherwiſe be reſtrained, *ought to repent of his own ſins, before he be fit to puniſh others for their offences.* For want of this the children of *Iſrael*, though their cauſe were juſt, fell twice before the *Benjamites*, *Judg.*20.21. For, *he that judgeth another, and doth the ſame things, condemneth himſelf, and ſhall no waies eſcape the judgement of God*, *Rom.*2.1,3. On which place *Theophylact* conceiveth that the Apoſtle chiefly intends Magiſtrates: For if it be a reproveable thing in Miniſters of the Word, to reprove their hearers for ſuch faults as themſelves are guilty of, before they themſelves have repented of them; much more hainous is it in the Miniſters of Juſtice to execute puniſhments upon delinquents, while they remain guilty of the ſame, or ſuch like crimes.

Aug *in* Pſa.50. *Ille Juſtus punitur qui non habet quod in ipſo puniatur.*

Theophyl. *Videtur hic ſermonem dirigere ad magiſtratus præſipue Romanos, ut qui orbi terrarum præſiderent. Magiſtratuum enim eſt judicare.*

*Direct.*3. 3. Before men go forth to war, *Let God be ſought to, by publick faſting and prayer:* So began *Jehoſhaphat*, 2 Chron.20.3. when multitudes of *Moabites* and *Ammonites*, and others came againſt *Judah*, who had no might againſt them, neither knew they what to do, *v.*12. and received a gracious anſwer and aid from above. *Be not afraid*, ſaid God, *nor diſmaied, neither ſhall ye need to fight:* *q. d.* You have done enough already, in ingaging me in the battel, now only *ſtand ye ſtill, and ſee the ſalvation of the Lord*, v.17. Behold here the wonderfull efficacy of faſting and prayer, whereof we in this City have had very happy and remarkable experience. I ſhall relate but one memorable paſſage for the manifeſtation of this to all impartial hearers: After the breaking out of this horrid Rebellion, which began *Octob.*23. 1641. preſently the State had information that the enemies deſign was to beſiege *Drogheda*, and therefore they ſent all the forces which then poſſibly could be raiſed, to the fortification of that Garriſon; after whoſe departure we had no conſiderable ſtrength left behind for defence of this City, and ſome of thoſe we had were perſons little to be confided in. The numerous and ſubtil enemies perceiving this, drew together and begirt us round. In this forlorn condition,

dition, ſome Preachers preſſed the Council daily for a publique faſt, as the only remedy left; but it could not be obtained (through the averſneſſe of ſome who ſhould have been moſt forward in ſuch a work) till the 12 of *November* enſuing; and now mark, on that very evening after our general humiliation, the Lord gave a gracious return, and taught us that our beſt weapons were (as *Ambroſe* ſpeaks), prayers and tears. For as the Spirit of God came upon *Othniel*, and raiſed him up to deliver *Iſrael* in their diſtreſs, *Judg.* 3. 9, 10. *when they cried unto him*; ſo did the ſpirit of magnanimity and ſtrength fall ſuddenly upon this deceaſed Senator, and ancient expert ſouldier, who had been long before this day, by age and ſickneſſe, almoſt decrepit, hardly able to ſet his foot to the ground, who comes to the Council Table, and tendereth his ſervice to go forth againſt the enemy, accounting it (he ſaid) more eligible to die in the field, than to be ſlain within doors. This motion was no leſſe acceptable then ſeaſonable; but ſome thought it would prove abortive, ſaying, The good mans ſpirit is willing, but his body is weak: Others demanded where he would have men for the ſervice? but our preſſing exigencies would admit of no long conſultations; the State knew his priſtine valour, commended his preſent reſolution, and promiſed him their beſt aſſiſtance. He goes forth, and with all ſpeed taketh up ſuch men as firſt came to hand, moſtly ſuch as had been ſtripped, and were half ſtarved, and had never been trained; theſe he led forth, to the number of ſeven hundred (at moſt) into the County of *Wicklow*, where the ſtrength of the enemy was concentred; he fals on, at the firſt our men were diſranked, he skilfully rallies them on a ſudden, and in fine, routeth the enemy, and returneth without the loſſe of any one man, excepting one only, whom he ſhot himſelf as he was running away to the Rebels. This mercy ſeemed to us no leſſe than a Reſurrection from the dead: What matter of joyfull thankfulneſſe did it afford us? How were we animated to continue our weekly dayes of humiliation, with exceeding great concourſe of our *Engliſh* into our Congregations; and as *Joſhua* and *Iſrael* prevailed againſt *Amalek*, while *Moſes* held up his hand, and when he let down his hand *Amalek* prevailed; ſo as long as we here continued in publique prayer and ſupplication, our party prevailed in the field, till they became maſters of the field during the ſpace of a whole year and half. But now, mark again, I pray, ſome of the City Miniſters being Exod. 17. 11.

ſore

sore pressed with this so long continued burden of keeping two weekly Sabbaths, as they said, made their addresses to the Lords of the Council for mitigation, alledging that our enemies were well brought under, our straits and fears removed, and we become their superiors, and therefore that a monethly fast might well suffice. And at length their daily importunity prevailed, and we were inforced to draw up our nets, before the fish was caught. Now no sooner had we intermitted one fast day, but dismall news was brought from our Army the very next day, that Sir *Charles Coote*, Gods visible instrument of our preservation from the beginning of these direfull wars, was shot at *Trim*, in his pursuit of the enemy, by treachery (as some strongly conceive) but that I leave to the plenary decision of the last day. And now may any easily presage which way we are going, even back into the wilderness again. Oh! what an incomparable losse have we all sustained in the fall of this great man? I cannot expresse it, but a short time shall discover it. *How terrible, O God, are thy doings toward the children of men?* Return, O Lord, for thy servants sake, that a small remnant of thy people in this Land of ire become not like *Sodom* and *Gomorrah*, for the Lords sake. Right Honourable Peers, worthy Commanders, and all dear Christians, would you have the Lord not to depart from us, but to go forth with our Hosts? you must continue wrestling with him, with prayers and tears, and then if you prevail *Jacob*-like with God, you shall also prevail with men.

Psal. 66. 5.

Gen. 32. 28.

Direct. 4. 4. *Adde to prayer, faith.* We must all live by faith, and pray in faith; but above all it is primely necessary in a Christian souldier; for he is not only to fight against flesh and blood, but against *principalities and powers*, Eph. 6. 12. and suppose you vanquish the former, and be subdued by the latter through unbelief, it will not be so much as a *semi* victory. But if you build upon the Rock Christ by faith, the gates of hell shall not prevail against you, much lesse shall the serpents seed, wicked men overcome you. How victorious a grace faith is, even in wars with men, may be seen in *Gedeon*, and *Barak*, *Jephtha*, *David*, and others, *who through faith subdued Kingdoms, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens*, Heb. 11. 33,34. Wherefore did the Lord deliver the *Ethiopians* and the *Lubims* a huge host, with very many Chariots and Horsemen into the hands of *Asa*? not for his

his multitudes, or skill or power; but becauſe he relied upon the Lord, 2 *Chron.* 16. 8. Therefore although others truſt in their owne preparations, numbers, policy, ſtrength, skill, or former ſucceſſe; let your onely confidence be placed in the promiſe, power, and preſence of God, as *Davids* was, *Pſal.* 20. 7, 8.

5. Heathens require proweſſe and valour in martial men, and certainly *God cannot abide cowardlineſſe in ſuch as fight his battels*; for ſaith he to *Iſrael*, Deut. 20. 1. *When thou goeſt out to battel againſt thine enemies, and ſeeſt horſes and chariots, and a people more than thou, be not afraid of them.* And when they approach to battel, he commandeth the Officers to ſpeak to the people, ſaying, *What man is fearful and faint-hearted? let him goe and return unto his houſe, leſt his brethrens heart faint as well as his heart*, v. 8. But what heathen Authors can afford you ſuch encouragements and valid incentives to true valour, as the word of God doth? *Be ſtrong, and of a good Courage*, ſaith the Lord to *Joſhua*, *have not I commanded thee?* Ch. 1. 9. Again, *Be not afraid nor diſmayed, for the Lord thy God is with thee, whitherſoever thou goeſt.* The firſt argument here is taken from Gods Commandement, and that doth not only require, but alſo infuſe courage into the hearts of all obedient hearers. 2. Mark his promiſe, *I will be with thee whitherſoever thou goeſt*, this if it be rightly laid hold on, will ſo fortifie the Spirit, that if ten thouſand ſhould hemme you in, you could not be afraid: it will alſo defend you, and repel your ſtouteſt foes, even then when they are moſt confident, and all outward helps ſeem to fail you. Adde to theſe a third, which *Joab* uſeth to *Abiſhai*, 2 Sam. 10. 12. *Be of good courage, let us play the men for our people, and for the cities of our God: and let the Lord doe that which ſeemeth good in his eyes.* Loe, here a triple coard never to be broken, let us put them together. God ſets you a work, God will be with you in the work, and for God and * his Church you fight: Who would deſire to die better, than in ſuch ſervice as this?

Direct. 5. Cic *pro* Mar. *Certè in armis, militum virtus multum juvat.*

* Bern Epiſt. 129 *Eccleſiæ inimicos expugnare decet.*

6. *Obedience to ſuperiours* may well challenge the next place among theſe Directions. Mat. 8. 9. *I am a man*, ſaith the Centurion, *under authority, having Souldiers under me: and I ſay to this man goe, and he goeth: and to another come, and he cometh.* The want of this drove *David* to greater ſtraits than all his adverſaries could do, 1 *Sam.* 30. 6.

Direct. 6.

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Direct. 7. 7. What a glorious ornament would it be to Christian profession; *if Justice both Commutative and Distributive* might be found in Camps? when as it hath been of old, and still is reported of such places, that there lust ruleth in stead of law, *Jurisque locum sibi vendicat ensis.* 1. Justice requires that * innocent persons, especially such as for whose help souldiers pretend to come, should be defended, and not wronged by them. See *John Baptists* charge, *Luk.* 3.14. when the souldiers demanded of him, saying, *What shall we do?* he answered, *Do violence to no man, neither accuse any falsly, and be content with your wages.*

* Concil. Lateran. Sess. 6. *Bellum cum hostibus & arma inferamus: cum nostris beneficiis certemus, & de recuperandis quae nostra sunt contendamus.*

2. Justice commandeth that notorious offenders in no case be spared; *Agag* was worthy of death, *Saul* saved his life, and lost his Kingdome for this indulgence. Foolish pitty to * one malefactor is cruelty to your selves, and many others. *Ahab* let *Benhadad* escape, hereat the Lord was displeased, and sent him a tart message by the Prophet, 1 *King.* 20. 42. *Because thou hast let go out of thy hand, a man whom I appointed to destruction, therefore (saith the Lord) shall thy life go for his life, and thy people for his people.*

* Plutarch. *Lenitas erga sceleratos est in bonos crudelitas.*

3. There ought to be a distributive Justice among your selves. I beseech you be not offended with me, for shewing you the way of God to your own temporal and eternal prosperity; and though carnal reason will perhaps suggest other counsel to you, yet *acknowledge you him in all your ways, and he shall direct your paths.* The spoils taken from the enemy should not be ingrossed by some; but by an equall distribution imparted to all: See *Davids* order in this case, 1 *Sam.* 30. 22, 24. Some of his men were faint, and so were cast behind, when the rest followed him to battel, wherefore after they returned back with great spoiles, some of them would not allow any share of the prey taken, unto their fellows so cast behind, for which cause they are termed *wicked men and men of Belial*, and *David* told them, they should not do so, but they should all share alike, even they that tarried by the stuffe, as well as they that went down to the battel: and he made it (saith the text) *a statute and an ordinance for Israel unto this day.*

Pro. 3. 6.

Direct. 8. 8. *The ends for which war is undertaken and maintained ought ever to be regarded*, and these ought to be Gods glory, the preservation of good men, the punishment of hainous offenders, and the setling of peace in the Common-wealth: not covetuousnesse,

desire

desire of revenge, or affectation of dominion, or vain-glory; for which *Jehoash* King of *Israel* thus reproved *Amaziah*, *Thou hast indeed smitten* Edom, *and thine heart hath lifted thee up: glory of this, and tarry at home, for why shouldest thou meddle to thy hurt, that thou shouldest fall, and* Judah *with thee*, 2 King. 14. 10. But *Amaziah* refused to hear, and therefore he and *Judah* were worsted before *Israel*, v. 11. The end of wars is peace, saith *August.* and *in Serm. de verbis Domini*, *Apud veros Dei cultores ipsa bella pacata sunt, quæ non cupiditate, aut crudelitate, sed pacis studio geruntur, ut mali coerceantur, & boni subleventur.* Among the true worshippers of God their very wars are peaceable, being waged not for lust or cruelty, but with desire of peace, that bad men may be suppressed, and good men aided. These be the chief directions, to which more might be added, but I proceed.

Aug. de civitate Dei l. 19 c. 12. *Pacem constat belli esse finem optabilem.*

Are wars thus waged, the work of the Lord? here is matter of *terror to the enemies of Gods Church*; *and comfort to such as go forth against them in this way of God*; for although the former may seem for a time to prevail, yet in due time they shall be subdu'd, and God will be sure to arise at last, to maintain his own cause. This is assigned the reason why the *Hagarites* and many others fell down slain before two tribes and an half, *because the war was of God*, 1 Chon. 5. 18,—22. Let us not then be troubled with the multitude of the Rebels, nor their bloody threats and intentions if they prevail; nor yet with the successe now and then attending their enterprizes: but let us weigh their cause with our own in the ballance of the Sanctuary, and then all may see whom God in fine will side with, when he hath truly humbled and fitted his people for deliverance. *Use* 3.

The just Causes of war in Scripture are such as these.

1. Men may lawfully defend themselves and friends being *unjustly assaulted*, having a Calling from God so to do. Thus *Abraham* fought for his Nephew *Lot*, and rescued him and his Allies, having slain the invaders, and is highly commended for it, *Gen.* 14. 14, 18, 19. and * he that defendeth not himself, when he may, is guilty of his own wrongs.

* Exod. 22. 2. *Multò magis licitum est defendere propriam vitam, quàm domum* Aquin. 22. q. 64.

2. The Children of *Israel* took up Arms against the Children of *Reuben*, the *Gadites*, and half Tribe of *Manasseh*, and questionlesse they would have therewith pursued them; if they had not given them good satisfaction, for *innovation in Religion* and Gods Worship, *Josh.* 22. 11, 12.

3. God approves of the puniſhing of *Capital offenders*, and *ſuch as protect them by force of Armes*, Judg.20.13.

4. *David* purſued the *Amalekites* by the Lords appointment, and ſmote them for * *plundring Ziglag*, and ſo recovered the goods and perſons whom in a hoſtile manner they had taken away, 1 *Sam.*30.8,16.

* Concil. Lateran. Seſſ. 4. *Publicas injurias, uſurpationes injuſtas, princeps æquo animo ferre nõ debet: ſed totis viribus, quæ ſua ſunt ſervare, arrepta armis recipere.*

5. God proclaimed an irreconcileable war between *Iſrael* and *Amalek* till they ſhould blot out the remembrance of *Amalek* from under heaven. Here is an extirpation of Nation and name commanded; if you demand for what fault? The Lord giveth in their Inditement, *Deut.* 25. 17, 18. *Remember what Amalek did to thee by the way*, ſaith God to *Iſrael*, *how he met thee coming from Egypt, and ſmote the hindmoſt of thee, even all that were feeble behind thee, when thou waſt faint and weary; and he feared not God. Thou ſhalt never forget it*, v.19.

6. Wherefore did *David* deſtroy the children of *Ammon* and beſiege *Rabbah?* but for the *Villany of Hanun* in taking *Davids* ſervants, and ſhaving off one half of their beards, and cutting off their garments in the middle, even to their Buttocks, and ſending them away in this guiſe? 1 *Sam.* 10. 4. and 11. 1. Did the *Iriſh* let the *Engliſh* of either ſex eſcape ſo?

7. King *Ahab* ſlew *Naboth for his Vineyard, and after his death tooke poſſeſſion:* for which reaſon the Prophet *Elijah* told him from the Lord that in the place where dogs licked *Naboths* blood, the dogs ſhould alſo lick his blood, even the Kings, for murthering his honeſt Subject, which accordingly came to paſſe; for after he was ſlain in battel, he was brought to *Samaria*, where one waſhed his chariot in the pool, and the dogs licked his blood, according to the word of the Lord, 1 *King.* 21. 19.

Now all theſe grounds, and other apparent cauſes have we of the *Engliſh* Nation to proceed in like ſort againſt our Antichriſtian and bloody adverſaries in *Ireland*, who 1. Have been long mancipated to groſſe Idolatry. 2. Againſt the Law of the Land they took the ſword. 3. Committed at the firſt unheard of and prodigious maſſacres of men women and children without reſpect, even of one hundred and fifty thouſand Chriſtians (according to their own reckoning) living inoffenſively and ſecurely among them.

4. Having firſt entred into a Covenant written with their own blood to extirpate all the *Engliſh* with their memorial: herein imitating

imitating that notorious conſpirator of old, curſed *Cataline*, who firſt bound all his fellow-traytors with a curſe, and for confirmation gave them mans blood mingled with wine to drinke; as *Saluſt* records, *Conjurat. Catilinæ.* But theſe miſcreants ſurpaſſed them; for the confirmation of this their covenant was the receiving of the Euchariſt or Sacrament. Some of their Articles were theſe, That they would not leave in this Iſland one *Britiſh* man alive, either *Engliſh*, *Scotch or Welſh*, no ſo much as any footſteps of them, but would utterly deſtroy all, both Houſes, Cattel, Orchards, Hedg-rowes, &c. *Item*, if any *Engliſh* man ſhould be found who had married an *Iriſh* woman, and had children of her, both he and his children, becauſe they bore his name, ſhould periſh: but if an *Iriſh* man had married an *Engliſh* woman, both ſhe and her children ſhould live.

5. After all this blood-devouring ferity, they grew more and more outragious daily, and ſcornfully * rejected all terms of peace at any time tendred unto them, while they had power to do miſchief: and therefore cannot expect any favour when the Lord ſhall deliver them into your hands, ſee *Deut.* 20. 10, — 13.

* See Sr. John Temple *of the Iriſh rebellion.*

6. Since the righteous God hath evidently manifeſted oft-times from Heaven his great abhorrency of their moſt ſavage cruelties, and hath ſhortned their hornes; that they can do no more miſchief (as formerly) they ſtill continue *Amalek*-like to cut off ſuch as they meet by the way, ſick, faint, weak and wounded perſons that are caſt behind our Camps.

7. Inſtead of manifeſting repentance for all their blaſphemies and numberleſſe wicked practiſes, though they have made the land an *Aceldama* from one end thereof to another, and in their skirts have been found the blood of the ſoules of poore innocents, (as the Prophet ſpeaks, *Jer.* 2. 34.) yet are they ſo far from repenting, that they boaſt much till this day, of what pranks they have committed, and what tortures they inflicted on the Hereticks (as they call us:) and repent themſelves of nothing, but for letting any at all eſcape alive from among them, ratifying theſe and ſuch like aſſertions with hideous oathes, becauſe they would have the world to believe them.

8. What was *Hanuns* villany to theirs? he cut off the garments of two or three men by the middle, and ſo ſent them away; theſe hell-bred monſters ripped up the bowels of men and women and hung them up like ſlaughtered beeves, ſearching their guts for gold,

gold, compelled children to execute their parents, and parents their children, slew husbands, and ravished the wives, inticed some ignorant and unstable souls to go with them to their abominable Masses, and then forthwith hanged them, while they were (as they said) in a good mind, and thus they endeavoured to destroy both their bodies and souls at once.

Obj. But they were not all alike: will you condemn all for some?

Ans. No indeed, The men were *more inhumane than salvages*: the women were *far worse than the men*, and their children *surpassed them both*. But what have I called them? men and women? they may fitly be compared to that beast which *John* saw in the *Revelation*, c. 13. 2. *Like to a Leopard with the feet of a Bear, and the mouth of a lion*, for no one wild beast can half expresse their malice and cruelty. The Leopard exceedeth all bruit creatures in hatred to man, so that in his rage he will tear his very picture in pieces, wheresoever he sees it, if he can possibly come near it: no lesse have these children of *Belial* hated the Image of God in his people, endeavouring to quench the Light of his Gospel in the blood of the sincerest Professors of it; for against such have they been most furious, and herein resembled fell Lions, and have been more ravenous after prey than any wild Bears in the Forrest: It hath been their holy-day work to hunt Boys and Girls with dogs and spaniels like ducks in the water, till they have drowned them; and it hath been their great delight all the week after to discourse of their Sundays disports.

O ye enemies of all righteousnesse, shall not the Lord visit for these things? shall not his soul be avenged on such a Nation as you? if *Cain* were so accursed for killing one righteous *Abel*, Gen. 4. 11. whose blood yet cries against him and you; how accursed shall you be for ever, who have murthered in a rage reaching up to heaven, so many thousand souls, innocent *quoad vos*, howsoever otherwise they were sinners before the Lord? are there not with you sins, even worse sins also? If they be deservedly pronounced accursed in my Text that should keep their sword from the blood of the *Moabites*, whose iniquities were every way far short of yours; how accursed must you needs be, for whose sake others shall be accursed; if they spare you? were you but sensible what masses of wrath are coming upon you for your butcherings

2 Chron. 28. 9, 10.

cherings of so many both Saints, Prophets, and Infants, as well as others, as one day will appear, before your Judge and theirs; would you but take to heart what terrors and torments shall there arrest you, and for ever abide upon you in the lowest Hell; it were sufficient to drive you and all your abettors, (as it hath done some of you already) to distraction and desperation.

True it is, judgment began at the house of God, you have beheld it, yea, and executed it on them: but have the righteous scarcely been saved, what shall be the end of such impious blasphemers, cursed Idolaters, and desperate infringers of all Laws both humane and divine, both of nature and Religion, as you?

Repent therefore of all your wickednesse, and pray God, if it be possible, that you may be forgiven, for you are in the gall of bitternesse, and fast bound in the chains of your iniquities, which have begun already to find you out: and if ye continue to stop your ears at the voice of the charmer, (with the deaf adder in the Psalme) charm he never so wisely, as ever hitherto you have done, since I knew you, the wrath of God shall fall upon you to the uttermost in this world and in the world to come. The worst I wish you is this, that ye may return, that your souls may live.

This may serve *for a warning to us and all other people of all Nations to beware of Moabs sins* mentioned in this Chapter, namely, Confidence in the arme of flesh, Riches, humane force, Policy, Idols, Contempt of God, and Scorning of true Godlinesse, Pride and Haughtinesse; and if we be guilty of any of them, as indeed the inhabitants of these Lands are generally most hainously guilty, let us repent of them with speed; for the bloody revenging sword is drawn, and hath begun here in *Ireland* to eat our flesh and drink our blood, as long before it hath done in the *Palatinate*, and in *Germany*, but we would not take warning by them; and now except *England* and *Scotland* take warning by them and us, and prevent it in time, the Lord is about to raise up against them also their worst enemies, with this charge in the Text injoyned under the same penalty of the curse more dreadful than that in the Poet, *Occupet extremum scabies*, Cursed be he that withholdeth his sword from blood; for questionlesse we and they are guilty of the forementioned sins of the *Moabites*, and many worse. Return, Return, why will you die without remedy. *Use* 4.

Horat. *de arte Poetica.*

Exhortation to all you that are, and all that shall be called to this work of the Lord against this rebellious Nation, or any o- *Use* 5.

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ther Antichriſtian forces, hereafter to be ſincere and * diligent in executing this divine commiſſion, as you and they would deſire to eſcape his reiterated malediction here denounced againſt all that ſhall be negligent and deceitful in purſuance thereof: How can you ſpare ſuch as the Lord hath deſigned to deſtruction for blood-guiltineſſe, unleſſe you be content that your owne lives go for their lives? 1 *King.* 20. 42. If you ſpare them, the curſe ſhall not ſpare you; whether it be for favour or affection, or old acquaintance, for kindreds or countreys ſake, or for gain or pleaſure of friends, or any other reſpect, it ſhall avail them but for a ſhort time, and diſadvantage your ſelves for ever: for God ſhall deſtroy you with them either immediatly, or by others, whom he ſhall ſend to accompliſh this *his work* with vigor in your ſteads: and then ſhall you know, *there hath been a Prophet among you.* If any ſhall pretend that pity is to be ſhewed, where God requires juſtice to be executed: or that there is a neceſſity of making a ceſſation with them, when God and the world know the contrary; that perſon whoſoever he be, ſhall bring upon himſelf and upon his poſterity all the innocent blood that they have ſpilt. Now *after all that is come upon us for our evil deeds, and for our great treſpaſſes, ſeeing that our God hath puniſhed us leſſe than our iniquities deſerve, and hath given us ſuch deliverance as this, ſhould we again break his Commandements, and joyn in league with the people of theſe abominations? would not our God be angry with us, till he had conſumed us, ſo that there ſhould be no remnant nor eſcaping?* Ezra 9. 13. 14. Deut. 7. 2. *Thou ſhalt make no covenant with theſe people, nor ſhew mercy to them.* and *Judg.* 2. 2. *Make no league with them.*

* Leo *Imperator in Tacticis.* c. 1. n. 3. 6. *Ante omnes res, maximè bellicas conſultores adhibe ad excogitandū ſolertes & fideles: rem verò de quâ deliberaſti omni ſtudio ac diligentiâ contendas ad exitum perducere.*

Obj. But thoſe were *Canaanites*, theſe are Chriſtians that you now ſpeak againſt.

Anſ. It is too good a name to call them *Canaanites*, they may more fitly be termed *Cannibals.* Secondly, unleſſe you be veiled Papiſts, you muſt confeſſe they are as vile Idolaters as ever breathed.

Obj. 2. Your allegations are fetched out of the old Teſtament: but we live under the new, which is a better Covenant.

Anſ. This makes nothing for them, but much againſt them: for Goſpel vengeance will be the ſoreſt vengeance of all other, *Heb.* 12. 25. 2. The New Teſtament condemneth making leagues with Idolaters, as much as the old. Read, 2 *Cor.* 6. 14, 15, 16.

3. The

3. The Gospel no waies protecteth wilfull murtherers, but calleth for justice upon them as the Law requireth, *Mat.* 26. 52. and *Revel.* 13. 10. *They that take the sword* (saith our Saviour) *shall perish by the sword; he that killeth with the sword* (saith his Apostle *John*) *must be killed with the sword:* and yet the worst is behind; for after this life ended both Murtherers and Idolaters *shall have their part in the lake which burneth with fire and brimstone: which is the second death*, Rev. 21. 8. And is not all this new Testament?

Obj. But you are Ministers of the Gospel of peace, you should preach peace: bloody preaching and bloody praying should be far from you.

Ans. Parcius ista viris. Shall you plead for rebels and murtherers, and condemn us for crying out for justice to the righteous Judge, and his substitutes?

2. Do we pray any otherwise than the soules under the Altar even of them that were slain for the word of God, did, who cryed with a loud voice, saying, *How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth?* Rev. 6. 10. And although you condemn these our prayers, our Lord Jesus assureth us that his father will hear them, *Luk.* 18. 6. Where he is pleased to demand both of you and us, *Shall not God avenge his owne elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.*

Obj. 4. But the seven Nations are expresly nominated whom God enjoyneth *Israel* to destroy, *Deut.* 7. 2. You have no such particular rule.

Ans. You have heard Christs expresse Command that all that take the sword shall perish by the sword: and a particular rule is given how Anti-Christ is to be dealt with, in *Rev.* 18. 6. *Reward her as she rewarded you, and double unto her double according to her works.* See then what these Popish conspirators, Anti-Christs limbs, have done to the Protestants, being instigated thereunto by *Romes* Emissaries, Priests, Friers, and Jesuits, you may do the like to them, yea it is just to render to them double; for God hath so commanded it should be.

Obj. But what if they had the Kings Commission for what they did.

Ans. So they pretended * for their owne excuse. But were it

* *Sr Phelim Oneale* at his execution confess'd that they gave out at their first rising, they had the Kings Commission for what they did; but took it upon his death it was false.

so indeed, Had not *Doeg* I pray you, the Kings command to smite *Ahimelech* with the City of the Priests? 1 *Sam.* 22. 18. *The King said to Doeg turn thou and fall upon the Priests. And Doeg the Edomite fell on the Priests, and slew on that day fourscore and five persons that did wear a linnen Ephod*; yet because this was unjustly done, the Kings warrant would not excuse him: but the Prophet threateneth him in the name of the Lord, *Psal.* 52. 5. saying, *God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.*

Obj. But *Doeg* exceeded his Commission; for he smote not the Priests alone with the edge of the sword, but men and women also, children, and sucklings, and Oxen, and asses, and sheep; and therefore was he thus punished.

Ans. Did *Doeg* exceed his Commission? therein also have these *Irish Edomites* exceeded him: their little finger hath been heavier than his loins, and therefore must expect a farre heavier punishment.

2. He destroyed only the City *Nob*, they left but few undestroyed in the whole Land: and their intent was, if their design had proceeded in surprizing this City of *Dublin* and the Castle, to have left in this land not one man, woman or child of our Religion alive. Remember O Lord these children of *Edom*, who cryed in the day of our *Jerusalem*, raze it, raze it even to the ground.

Aug. *de civit. Dei* l. 1. c. 7. *Quòd iustitâ rerum facie immanitas barbara mitior apparuit, ut quidam parcerentur, hoc Christi nomini tribuendum. Absit,*

Ut prudens quisquam hoc fortitati imputet Barbarorum.

Obj. 7. If they had been so savage and merciless, as you would render them; they might have destroyed many more, when they had them in their hands, who yet survive.

Ans. Blessed be the Lord whose hook was in their nostrils to preserve a remnant alive, as it is this day: but sure we are, the tender mercies of the wicked were cruel; for when some being stripped in frost and snow, others being wounded also thought it impossible to travel 40 or 50 miles in that case, and so chose death rather than life, these *Hamans* usual answer was, no, they would not shew them so much favour as to kill them, for then they should put them too soon out of their pain: whereas on the other side; if they perceived any to be fearful of death, and to beg for life, such they cut off incontinently, no intreaties would prevail. Call you this pity, in requitall whereof a Cessation should be granted them upon their first demand? My

Lords,

Lords, till meer neceſſity enforced them, they never ſought it: when any advantage ſhall be given them, they will never keep it. Sad experiments of their former perfidiouſneſſe from every quarter can witneſſe this. Say unto them therefore as *Jehu* did to *Jehoram*, *what have you to do with peace*, ſo long as your wilful murthers and execrable blaſphemies remain? blood defileth the land: and the land cannot be cleanſed of the *blood that is ſhed therein, but by the blood of him that ſhed it*, Numb. 35. 33. Now the Lord hath armed you with power, put on *Davids* reſolution, and ſay, *we will early deſtroy all the wicked of the land*, Pſa. 101. 8. He that ſhould puniſh capital offenders, and doth not, when he may, * is as guilty before the Lord, as if he himſelfe had perpetrated all that they have done: * yea more, he ſhall be guilty of all the wickedneſſe that ever afterwards they ſhall commit. I have read how a King of *France* complained that one man had been pardoned twice for murther, and yet he had ſlain a third man: his jeſter ſtanding by ſayd to the King, nay, my Liege, he killed but one, and you ſlew the other two; for if you had cauſed him to have been executed for the firſt fact, * he had never lived to have committed the ſecond and third. So may I ſay to you, ſome of theſe Rebels, and more of their anceſtors have rebelled thrice within theſe 47 years ſpace, had they then received condign puniſhments according to their juſt demerits, theſe miſchiefs had not now iſſued from them. No marvel then that the curſe denounced againſt all partial indulgent and deceitful workers in this particular be doubled in my text, *Curſed be he that doth the Lords work negligently*, and again, *Curſed be he that keepeth his ſword from blood*; where the ingemination denoteth four things, 1. *The ſuddenneſſe of the curſe.* 2. *The certainty.* 3. *The greatneſſe*, and 4. *the continuance of it.* *q. d.* If you dally and delay in ſo weighty a buſineſſe, God will not dally or delay with you; if you deal doubly with him, he will ſend a double curſe upon you; if you fleight his work of doing juſtice, heavy judgments ſhall light upon you; either deal truly with him this once, or he will never truſt you more; if you favour his enemies, his fierce and durable plagues ſhall fall upon you and your friends, like fire, and there ſhall be none to quench it. My Lords, the interpretation be to your enemies, and let the Lords Counſel be acceptable to you, as you deſire to prevent this curſe, 1. It is threatned againſt the deceitful.

* Corn. à *Lapide in locum.*

* Plutarch. *in Lacon. moral. Hoc eſt ſceleratos ad malefi cia armare.* Nazianzen. κακὸ ἐστιν ἄνεσις ἀσωφρόνιστος——ἡ μὲν ὅλην ἐφιεῖσα τὴν νίκην.

* *Si primum non condonaſſes, reliqua non perpetraſſet.* *erat* Ludovic. XI. *rex Franciæ.*

2. Againſt the ſlothfull in the Lords work. Bee you then, 1. Faithfull therein. 2. Diligent. This was *Davids Encomium, who is ſo faithfull as David?* 1 Sam. 22. 14. Though King *Saul* ill requited him for it; yet the Lord the God of truth commendeth him very highly for the Integrity of his heart. *The faithful man ſhall abound with bleſſings*, Pro. 28. 20. On the contrary, *Curſed be the deceiver* either 1. In the things of God, *Mal.* 1. 14. or 2. In tranſactions with men, *Gen.* 27. 12. *If I ſeem to my father* (ſaid *Jacob* to *Rebekah*) *as a deceiver, I ſhall bring a curſe upon me, and not a bleſſing.* Or 3. In martial affairs, here in my Text. Shall any think that the Judge of heaven and earth will tolerate partiality in matters of life and death? will you hold with the hound, and run with the hare? ſhall your bodies be on this ſide, and your hearts on the other? *Be not deceived, God is not mocked. Bloody and deceitful men ſhall not live out half their days*, Pſal. 55. 23. I will ſet before you but one Preſident: *Hophni* and *Phinehas* deſerved to be cut off, old *Eli* ſpared them (for they were his ſons) but God neither ſpared him nor them, nor any of his race, becauſe his ſons made themſelves vile and he reſtrained them not: *for this iniquity will I judge his houſe for ever*, ſaith the Lord, and further ſweareth, *it ſhall never be purged with ſacrifice*, 1 Sam. 3. 13, 14. Muſt juſtice then be done upon ſons? Judges may not think, that they may put to death whom they will, and whom they will they may keep alive: They may not ſpare a guilty ſon or brother.

The ſecond word of your Charge is diligence. *Motives*

1. The work is the Lords.

2. His eye is upon you from one end of the year to the other; therefore eye-ſervice is not here forbidden, as it is to maſters according to the fleſh, *Col.* 3. 22.

3. He is the only Maſter, *Mat.* 23. 10. therefore what we do for him, it muſt be done with all our might, *Eccleſ.* 9. 10.

4. No ſervice will be accepted of him without diligence, for it cannot be ſeparated from his love, as the notation of the word in latine imports: and ſo much is intimated by the embleme of the firſtling of an aſſe, which was not to be offered up in ſacrifice, but to be redeemed with a lamb, or elſe the neck of it was to be broken, *Exod.* 34. 20. ſhewing that God abhorreth ſloth and ſluggiſhneſſe in all undertakings for him.

Heb. 11. 6. 5. He giveth the beſt wages, if men be diligent.

6. He

6. He punisheth the slothful here and everlastingly. Mat. 25. 26.

7. Our enemies are vigilant, their feet are swift to shed blood, *Isa.* 59. 7.

8. Our delays and negligence giveth them great advantage. By this onely stratagem procrastination *Q. Fabius Max.* recovered the lost estate of the *Romans*; so averreth *Ennius*, *Unus homo nobis cunctando restituit rem.* Expedition as our case now stands will doe us as much good.

Lastly, As the treacherous person is accursed, so is * the slothful, being here included under the same word, and involved in the same twofold curse, to wit, 1. In the life to come; and 2. In this world. 1. He shall be accursed in soul, and 2. Body, 3. In his undertakings, and 4. Posterity. This may make the ears of all such to tingle, as send relief to besieged places, but not till they have intimation they are taken: and of such as insinuate themselves into our counsels, I had almost said Councils purposely to inform the enemy, of such also that come to take up arms among us, that they may fly to the enemy when they meet with the first opportunity, and so use them against us: or that wilfully desert their fellows, when they have most need, that they may be surprized by such as they more affect, or that in stead of shooting at the Rebels, shoot into the aire, or into their fellows or Commanders bodies. Shall not God find out these and all other deceitful workers? yes, and the curse too. He that is more true than they can be false, hath fore-spoken it, and he will make it good, when he begins, he will make an end, 1 *Sam.* 3. 12.

* Sophoc. τὸν τοι χωρὶς οὐδὲν εὐτυχεῖ.

* *Si justus Dei sermo Propheticus hic subjicit eos maledictioni qui negligenter occidunt, quantas nos pœnas exolvemus, si munus spirituale parvi pendemus?* Theod. *in locum.*

Here by the way, before I proceed to the last Use, let me hint unto my brethren of the Ministry a note of * *Theodorets* upon my Text to this effect, If Souldiers *fall under* a double curse through their negligence in sparing the temporal lives of them, whom God hath adjudged to the sword; how many and great curses shall fall upon such Ministers as through negligence destroy the souls of them whom God hath sent them to save, *Ezek.* 33. 6.

Consolation. And so I passe from mount *Eball* to mount *Gerizzim* to pronounce blessings in the name of the Lord upon all those that are, or shall be active and faithful in this work of the Lord, according to the directions of his word formerly laid down. This war is just, be well assured that it is your duty to prosecute the same, and then before you go forth to battel, repent

Use. 6. Deut. 27. 12, 13.

pent you of all your ſins ſince you are now called to puniſh others for theirs, begun with prayer to him who giveth victory to whom he pleaſeth; proceed in faith, confidently relying upon his mercy and faithfull promiſes; Caſt off all fear of men, and puſilanimity of ſpirit. Be of good courage, and fight valiantly for the cauſe of God and his people against theſe Anti-Chriſtian enemies, and leave the ſucceſſe to God. Be obedient to the lawfull commands of your ſuperiours: and be juſt among your ſelves, and towards all men, wrong no innocent perſon in the leaſt matter. Let the ends which you propound to your ſelves be the glory of God, the puniſhment of enormous offenders, the preſervation of good men in their lives and eſtates, and the happy reſtauration of peace in the Church and Common-wealth. And as many as walk according to theſe Rules *peace be upon them and upon the Iſrael of God.* They ſhall be bleſſed in *this life* in their ſouls, bodies undertakings, and poſterities, and *in the life to come.* Chriſtian, Souldiers, we ſeek not to bring you into a fools paradiſe, as * ſome Popes have uſed to do their Proſelites, by promiſing them heaven who ſhould wage their wars ſtrenuouſly; as if heaven were at their diſpoſing: but the Lord himſelf who hath all power in heaven and earth, whoſe ſervants you are, ſhall bleſſe you. He hath curſed your enemies already (as you have heard) and as they have begun to fall, they ſhall fall before you, but you ſhall remain bleſſings even to others of your own Nation and Religion; yea all the congregations of the Saints ſhall bleſſe you, and God for you. As *Melchizedek* Prieſt of the moſt high God met *Abram* when he returned from that famous ſervice, the ſlaughter of the five Kings, who had before taken his Nephew *Lot* priſoner, and ſpoiled all the countries round about, *Gen.* 14, 19, 20, and *bleſſed him*, ſaying, *bleſſed be Abram of the moſt high God, poſſeſſour of heaven and earth: and bleſſed be the moſt high God, which hath delivered thine enemies into thine hand.* Thus *Deborah* and *Barak* having brought in the Angel of the Lord charging all the world to curſe *Meroz*, yea and again to curſe bitterly the inhabitants thereof; becauſe they came not to the help of the Lord againſt the mighty. And juſtly they deſerved this curſe, this double curſe; for if they be accurſed in my Text, that do the Lords work, when they perform it negligently; how much more, curſed ſhall they be who will do nothing at all for God, or for his cauſe and people? Then they *pronounce* bleſſings upon *Jael the*

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* So Pope *Nicolas* the firſt in his reſcripts. l. *concilior.* tom. 3. *Quiſquis in hoc belli certamine fideliter mortuus fuerit, illi regna cœleſtia minime negabuntur.*

wife of Heber the Kenite for her manful executing of *Sisera*, Judg. 5. 23, 24. Saying, *Blessed shall she be above women*, and again, *Blessed shall she be above women in the tent*; where the *Blessing* is doubled as was the *Curse* before. And hence observe with me in the last place, that we read of two women in Scripture who are pronounced blessed above women, the *one is in the New Testament*, the Virgin *Mary* the mother of our Lord, *for bringing forth a Saviour into the world*: *the other in the Old Testament*, namely this *Jael for smiting dead that cursed enemy* of Gods Church *Sisera*. And this brings me *vice Coronidis* to speak something of this deceased and blessed Knight, whose Obsequies we are met to solemnize at this time.

The Testimony given to Sr Charles Coote, who died Honourably in the Churches & his Countries service, and with exceeding great Lamentation was Interred in Christ-Church *Dublin*, the 14th day of *May*, 1642.

Worthy and Christian Auditors,

The time being far spent, I shall utter but little of that which might be spoken of this renowned and blessed instrument of Gods Glory, and his Nations good, who was well known to us all to be faithful till death in the Lords work, and in his life a true mirrour of Piety, Prowesse, and Prudence, and infatigable Industry both in times of peace and of war.

Before these commotions in *Ireland* began, it pleased the Lord to visit him with sickneſse, and to convince him of his sins: after his recovery he sent for some spiritual Physitians to whom ingenuously he opened the estate of his soul, and took their counsel what he might do to procure pardon and reconciliation with God, heedfully observing what was sayd, and carefully making use of it afterwards (I doubt not) to his everlasting good. For ever since he hath been observed to

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be a very due reſorter to publick ordinances, and a large contributer towards their maintenance, having in high eſteem the faithful meſſengers of Jeſus Chriſt, and expreſſing ſingular affection to the generation of Gods people. He was like *Cornelius* the Centurion frequent in prayer, abundant in alms-deeds. His prowesse rendred him terrible to our enemies round about, and the Lord of Hoſts made him ſucceſſefull; for as *David* ſaid of

2 Sam. 1. 22. *Jonathan, From the blood of the ſlain, and from the fat of the mighty his ſword returned not empty.* His rare dexterity in animating the Souldier, his winning demeanour, affable and ſeaſonable ſpeeches, and his prudent ordering of his affairs, *made him great among his*

Eſt. 10. 3. *people, and accepted* (with *Mordecai*) *of the multitude of his brethren,* for they all ſaw he ſought the welfare of his Nation, and put his life in his hand to procure their ſafety.

Fines Moriſon He was a man of war from his youth. The *Iriſh* Chronicle relateth he came hither a Captain in Q. *Elizabeths* wars, *Anno* 1601. *Sept.* 4. And did memorable exploits againſt *Tirone* and his complices. As the Lord made him inſtrumental to introduce peace, ſo he was vigilant to preſerve it afterwards. Many combinations of theeviſh Crews, and trayterous conſpiracies in the Province of *Connaght* and Confines of *Ulſter* hath he diſſipated, making ſome moſt notorious offenders exemplary to the terror of the reſt. On the other ſide, delivering the poor innocent

Job 29, 12. 13, 14. from ſuch as were too ſtrong for them. *He brake the jaws of the wicked, and plucked the ſpoil out of their teeth. The bleſſing of them that were ready to periſh came upon him: and he cauſed the ſtrangers heart to ſing for joy. He put on righteouſneſſe and it clothed him, and his judgment was as a robe and diadem.* Many years together did he ſhine as an eminent Star in our Horizon: nothing

Maximus Serm. 54. In ſole ambulantes neceſſariò umbra ſequitur, in honore & dignitate viventes invidia comitatur. dauted with falſe aſperſions of ſome, or fooliſh credulity of others; for he knew that as the ſhadow follows the body walking in the Sun, ſo doth envy attend worth and vertue.

Since this new eruption of war, he only was left of all the ancient worthies in the former wars of *Ireland* whom time either hath worn out, or diſabled for this work, but the Lord renewed his ſtrength as the Eagles; when hearing the rufull out-cries, and beholding the prodigious miſeries of our ſtript *Engliſh*, which ſurpaſſe all expreſſion, he was exceedingly moved in his ſpirit, and prayed the Lord to endue him with ſtrength from above, that he might be able before he died to give three or four defeats to

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the authours of the great indignities and numberleſſe ſufferings of an helpleſſe people. This prayer the Lord condeſcended to; for inſtantly, of weak he became ſtrong, and to all mens admiration went forth in confidence of aſſiſtance of the moſt high, and by Faith put to flight thoſe that roſe up againſt him; and who ſaw not, that God was with him? Firſt he diſcomfited the Rebels in *Wicklow*: he burned *Clantarf*, a place neer this City filled with rapine and blood: he took in the Garriſons of the *Naaz*, and *Trim*: he expeld the enemies out of the *Navan*, and then he encountred with the whole body of the enemy at *Kilruſh* in a pitcht battel, and routed their vaſt multitudes, and would have purſued them, if he might have had his will, with ſuch heat and vigor, that they ſhould have had little leaſure or opportunity to rally any more: but he was called back, and the number of his deſired victories being made up with ſome overplus, in his laſt battel neat *Trim* he was ſlain, being ſhot (as it is verily conjectured) by one of our ſide, into the body; having a little before with three or four Troops, chaſed three or four thouſand almoſt two miles, and left about four hundred dead on the place; Thus died this honorable Patriot and Champion in the Lords work, and victorious, in the ſixty fifth year of his age, wherein (as *Cato* Major ſaith of *Q. Maximus*, *Hic bella gerebat, ut adoleſcens, cum plane grandis eſſet.*) he was like *Caleb* for ſtrength, as able for the war both to go out and to come in as he was the day when he was firſt ſent over, having about a quarter of an hour before his fall, ſlain with his ſword a Rebel of great ſtature hand to hand. But now as *David* ſaid of *Abner*, may I ſay of him, *A great man is fallen in our Iſrael*; in whom the Lord hath bereaved us at once of the mighty man, and the man of war, the prudent and valiant Captain, the honorable man, and the Counſellour; as the Prophet *Iſaiah* ſpeaks.

Cic. *de Senect.*

Joſ. 14. 11.

c. 3. 2.

The greatneſſe of our adverſaries rejoycings at his fall, proclaimeth aloud the greatneſſe of our loſſe: but nothing hath befallen him or us, but what hath befallen the deareſt of Gods Servants. *Sampſon* is reckoned in the Catalogue of Believers, who ſlew more at his death than in all his life; yet he periſhed among the *Philiſtines*: by the *Philiſtines* ſword gracious *Jonathan* afterwards fell upon Mount *Gilboa*, which occaſioned much triumph to the daughters of the uncircumciſed. Faithfull *Uriah* was alſo betrayed by *Joab* at the Kings Command, and cut off by the ſword of the

Heb. 11.

2 Sam. 1. 20.

children of *Ammon*; Adde to these, godly *Josiah*, to who there was none like before or after among all the Kings of *Ju* yet was he slain by the sword of *Pharaoh Necho*. The sword voureth one as well as another: and all things befall all alike, that feareth God, and him that feareth him not. Yea *Ari* calleth this kind of death the most beautifull of all other, *E* Offic. l. 1. & de somnio Scipionis. l. 3. c. 6. The Orator affirmeth, that no good man will d to die for the profit of his Country: This our deceased Cl pion accounted to be most eligible; for such as lay down lives for the brethren eminently shew forth their love to 1 Joh. 3. 16. and his Church, as Gods love is apparently seen in his son ing down his life for us. And wise men in all ages agree this maxime, *Decet Imperatorem stantem mori*: And God him his option, he was taken from us by this eligible, beaut honourable death; for he deceased on Horse-back, being u by his Son riding behind him, till he had brought him quarters. The Lord convince and humble us all for all our which have brought this judgment upon us. Not one but *Achans* have thus troubled our *Israel*; for I know no kind which are not predominant among us. It is the Lords we are not all consumed.

The Lord help us to look up to Jesus Christ, whom ou Isa. 55. 4. have also pierced, for him hath God given to be a leade commander to his people; who once died, that by his dea may have life, and by his life salvation temporal and ete for now, though other Commanders die, he liveth for ever when other helpers may be far off, he is ever present with people who alone can help, when as without him all help o is in vain; as when the Spirit departed from valiant *Samso* became weak like other men. This hath he commanded us and promised salvation to all them that so do, *Isa.* 45. 22. then shall our sorrows be all turned into joy, and our enemi joycing shall vanish: then shall the Lord who hath the r of the spirit in the room of this one Heroick Patriot now ge his rest, raise up many deliverers endued with wisdome, co and might, and the fear of the Lord, who may fight our B tread down our enemies as mire in the Streets, restore poo casts to their rightfull possessions again, and settle peac truth in all the borders of this sinfull and bloody Land, comfort of all true *Israelites*, and his own everlasting glory.

FINIS.